THE SVMME OF CHRISTIAN RE-ligion, comprehended in ſixe principall Queſtions, ſeruing for inſtruction of the ſimpler ſort.

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And it may alſo be taught *by Chriſtian houſholders* in their families.

By John Splint

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THE SVMME OF CHRIstian Religion, contained *in sixe principall Heads.*

1. *First, our knowledge of God.*
2. *Secondly, of Adams miserie.*
3. *Thirdly, of Christ our Saviour.*
4. *Fourthly, of Faith.*
5. *Fifthly, of a Godly conuersation.*
6. *Sixthly, of Eternall life.*

Question.

HAt is God?

A. God is a Spirit, or spirituall essence, being of himselfe, and in himselfe most perfect, infinite, and eternall, and inuisible.

2. How doe you conceiue this God in your minde?

A. We ought not to imagine that he is like a man or any other creature in heauen, or in earth, for that were to frame an Idol in our hearts, or fancie: but wee are to conceiue of him in our minde, when wee either pray or thinke vpon him, as he hath reuealed himselfe in his holy word, by his properties, or by his works.

Q. How many especiall properties be there of God?

A. Fiue, as that hee is infinite, eternal, omnipotent, most wise, iust and mercifull.

Q. What meane you by euery one of these?

A. By his infiniteneſſe wee conceiue that hee is present in all places, filling heauen and earth: by his eternity we are taught that hee is without all beginning, onely of himselfe, and without all end, that is, shall be for euermore: his omnipotencie sheweth he is able to worke all things in heauen and earth as it pleaseth him: by his wisedome we meane he vnderstandeth all things, be they neuer so secret, and the causes of them: his iustice admonisheth vs that he hateth all sinne, and will punish the same in all offenders without repentance: and by his mer-

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cis we doe meane that he is full of pittie and compassion towardes all those that with a broken and a sorrowful heart doe come vnto him in the meditation of his Son Iesus Christ.

Q. What reasons haue you to perswade your conscience that there is such a holy and glorious God?

A. There be foure special reasons.

1. First, that heauen and earth, which could not make it selfe, and the wonderfull frame of the whole world, doth shew that it had a mighty Creator.

2. Secondly, the heauenly nature of mans soule, endued with wisedome, reason, iudgement, and memorie, and therefore must the maker and giuer thereof be farre more wise and glorious.

3. Thirdly, the terrours and gnawing that wicked and wretched sinners haue in their guiltie consciences, though no man know their sinnes, which testifie to them that there is a reuenging God.

4. Fourthly, the fearefull and sundaine punishments which the Lord doth send vpon diuers prophane persons euen in this life, may perswade the hardest heart, that

there is a God that raigneth.

Q. Howe many persons are in the Godhead?

A. This eternal God, though he be but one in Godhead, yet he is thrée in persons: for one true God is distinguished (not divided) into the Father, the Sonne, and Holie ghost, and these thrée are but one God: because the same whole Godhead of the Father, is the Godhead of the Sonne, and the Godhead of the Sonne, is the Godhead of the Holy Ghost, hauing all but one essence belonging to the thrée persons. One person differeth from an other thus. The Father is of himselfe and of no other: the Sonne is begotten from all eternity of the Father: and the Holy ghost procéedeth from them both.

Q. When did this glorious GOD make himselfe knowne to the world?

A. We are to know that this our eternall God, though bee was before all beginning, most perfect in himselfe, thousand thousand of ages before the worlde was made. The Father reioycing himselfe with his holy Sonne, and the Sonne and Father with the blessed Spirite, néeding no

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thing in all the worlde, yet it pleased him of his infinite mercie, to appoint a time when hee would make himselfe knowne vnto the world, the which then hee beganne to doe, when hee beganne to create heauen and earth: and Angels and men with all other Creatures. So that now the Lorde is knowne in all the world, especially by the workes of his creation. By which he made all the world in sixe daies, the earth and all the creatures for the vse of man. And he made man according to his own Image, in holinesse & righteousnesse, without all spot of sinne, and in the knowledge and wisedome of all earthly and heauenly thinges, needefull to bee knowne by him, that hee might the better serue the Lord: This our God is also knowne by the workes of his holy prouidence, by which hee dooth guide and gouerne all men and all creatures in the world, as may best aduance his owne glorie.

Mans Miserie.

Q. Seeing God made mã such an excellent creature euen in his own Image,

what is the cause that hee is now subiect to so many miseries?

A. Wee are to know, that God indeede created mankind at the beginning, good, holy, wise, and righteous according to his Image, namely, our first Parents Adam and Eue, whom the Lord made in most excellent state, as in their soules they were indued with all heauenly knowledge, both of the creatures of God whatsoeuer, and of the will of God so far as concerned their seruice due vnto his Maiestie: in affection they were indued with all innocencie, and all other spirituall graces: in body they were intire and perfect, and the Lorde gaue vnto them the dominion of, and ouer all creatures in the earth, and placed them in the heauenly garden of Paradise, in all happinesse and felicitie: therefore no part of their miserie and sinfulnesse came from God, but from Sathan and themselues.

Q. Who was the chiefe instrument of mans fall?

A. The diuel, who being created a good Angell at the beginning (but through pride fell from God, and became a wicked Spirit) seeing man in this happy estate, did enuie him,

him, and bearing malice against the Lord for the punishment inflicted on him, did labour to destroy this excellent creature of God, Man. He therefore couering himselfe in the body of a Serpent, set vpon Eue first the weaker vessell, by most craftie entisements, perswading her to breake that holy commandement, that God had giuen Adam and her, namely, that they should not eate of the forbidden fruit; lest they died the death: so they obeying Sathans wordes rather then Gods commaundement that did create them, brought by their horrible sinne euerlasting death, and miserie, vpon all their children and posteritie: for as God gaue them all happinesse, and felicitie, for themselues and their posteritie: so by sinne they lost the same from themselues and their posteritie, and this maketh all mankinde that commeth into the world to bee borne in sin and wickednes: euen when they are in their mothers wombe, because not onely the guilt of Adams sinne, but also the corruption, is deriued from their first parents vnto them.

Q How doe we call this sinne which all men are borne in, and bring with them

them from their Parents?

A. It is called Originall sin, by which our mindes are naturally blinde and ignorant of the true knowledge of God, our will obstinate and rebellious, our memorie heauie and dull to remember any thing that is good or godly, our conscience defiled and polluted, and subiect to feares, and horrors, our affections disordered, & excesſiue aboue that which they ought, and finally euery part of our body a ready instrument for our minde, to fulfill the wicked motions of the same: so that wee are solde vnto sinne, and are become bondslaues vnto it by this our Originall corruption.

Q. What bee those euill actions that are the fruit of this corruption?

A. Our continual transgreſſion, which are called actuall sinnes, as namely, the seuerall thoughts of our hearts, of which some are sinfull, vaine, and vnprofitable: yea they that haue any goodneſſe in them are mixed with great imperfection: so that all of them make vs guiltie before the iudgement seate of God: for as the Lorde who doth best know vs doth witneſſe. All the thoughts of our hearte are onely euill continually.

Genes

Genesis, 6. verse, 5. From these our sinfull thoughts proceede our wicked wordes, and the vanities of our ordinarie talke, which is full of sinne and folly, nothing tending to goodnesse, or godly edification. Thirdly, all our outward actions, either respecting God, others, or our selues, are nothing but continuall transgressions of Gods Commandements.

Q. What are the punishments and plagues that are deseruedly due vnto man for his originall & actuall transgression?

A. In name and fame hee is subiect to reproch, infamie, shame, and ignominie, though often vndeserued: in goods, losse, damage, and hinderances to himselfe, household, and children: for his life, povertie, and nakednesse, hunger, thirst: in bodie, aches, paines, diseases, and finally, death, with the diuers and fearefull sortes thereof. In the soule, blindnesse, hardnesse of heart, horror of conscience, and after this life eternall and euerlasting destruction of bodie and soule, in that burning lake of hell fire with Sathan and his angels, where the worme neuer dieth, and the fire neuer goeth out. And this is the most miserable estate of e-

nery man naturally, which should make him sigh and sorrow till hee had found some meane to be deliuered out of the same.

3. *The knowledge of Christ our Saviour.*

Q. What meanes haue you to escape this miserable and damnable estate?

A. Wee are to know that the most merciful and eternall God, seeing man his most excellent creature vnder heauen, thus throwen into destruction by Satan; of his owne infinit pitie and compassion did vouchsafe to send his onely Sonne from the highest heauens into this miserable world, to accomplish the wonderfull mysterie of mans redemption, the which mercy except the Lord had shewed, man had bin through sin in farre more worse estate then the vildest toad or vgliest creature on earth.

Q. What are wee to vnderstand concerning this blessed Saviour of ours?

A. In Christ wee must consider three things especially: First, his person: Secondly, his offices: Thirdly, his sufferings.

Q. What are we to consider concerning his person?

A. Con-

A. Concerning his person, wee are to know, that hee which must be the Saviour of mankinde, must be God necessarily, both that hee might overcome Sathan, and the power of hel, death and damnation, which none could doe but God onely. Secondly, because his merits and sufferings were to be of infinite price, that they may satisfie the infinite wrath of God for sinne. Thirdly, because he was to give the Holy ghost, and all spiritual graces to those that bee his, which none but God can doe: therefore for these causes he that should be a Saviour must necessarily bee God. Now it was not onely needefull that he should be God, but he must be man also, and because the justice of God did require, that nature which had offended, that same nature should be punished for the offence.

2. Secondly, because if that he had not beene man, hee could not have died on the Crosse for vs, for God cannot die.

3. Thirdly, because it might be a comfort vnto vs, that wee had such a holy high Priest, which was touched with the same infirmities that wee are troubled withall: for these causes it was necessarie that our

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Sauiour should be man.

Q. How are these two natures ioyned in one person?

A. Wee are taught to beléeue that hee was conceiued by the holy ghost, which conception signifieth three.

1. First, the miraculous nativitie of our Sauiour Christ conceiued of a virgin without meanes of man, that hee might be the Sonne of God.

2. Secondly, the sanctifying of that flesh which he toke of the Virgin: and purifying it from all spot of sinne, which came into the world through Adams fall, that he might be a holy and undefiled sacrifice to God his father for the sinnes of others.

3. Thirdly, his conception signifieth the wonderfull union, and ioyning of the two seuerall natures into one entire person, that he might be a perfect Sauiour, and for this union he is called Immanuel, that is, God with vs.

Q. What be the offices of Christ?

A. The offices which we are to beléeue in this holy Sauiour, for the full working of our redemption, are three: namely, that hee is our King, our Priest, our Prophet. In that

that wee acknowledge him to be our King, we meane that he is onely a spirituall head, by which wee that are his members, are in matters of conscience to bee governed, that hee onely hath authoritie to prescribe vs lawes, to binde our consciences, that hee by his most wise prouidence, doth gouerne all matters that can befall vnto vs either for our soules or bodies, and doth direct them to the best.

In acknowledging him to be our Priest, wee beleeue that hee onely by the offering of himselfe once vpon the Crosse, hath perfectly washed away all the sinnes Originall and Actuall of so many as doe beleeue: so that there is no other Priest or offering for sinne.

2. Secondly, that from henceforth hee sitteth at the right hand of the Father, to make intercession through his merits, for all those that call vpon the Father through him. Lastly, in acknowledging him to bee our Prophet, wee meane that hee onely of himselfe can teach vs any trueth from his Father, and all other from him, and that all trueth needefull to bee beleeued in religion, commeth from his blessed word alone,

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and that he only must teach our consciences to consent unto that truth which doth sound outwardly in our eares, for they that doe beleeue must be taught of God.

Q. What are we to think concerning the sufferings of Christ?

A. The sufferings of this blessed Sauiour for mans redemption, comprehend all the vexations, crosses, troubles, and afflictions, which did befall to him in soule or bodie, during the daies of his pilgrimage on earth: as his poore and base nativitie in a Stable and a cratch, his persecutions by the Tyrant Herod, being in swathling cloutes, his flight into Egypt among infidels, his poore and homely state to his ministerie. Then his persecutions, reproches and reuilings, to bee a drunkard, a glutton, a Traitour to Cæsar, a false teacher, a fauourer of sinners, one mad and out of his wits, a coniurer, one that was at league with Belzebub, through whom hee was said to cast out Diuels, and all other shameful and reprochful infamies, that the cursed mouth of man could bitter against him: Then his hatefull persecutions, till by his owne Disciples hee was betrated

unto

vnto his enemies, who most maliciously handled the holy Sonne of God, by mocking, bufketting, scourging and spitting on him, tossing him from post to piller, till hee was deliuered to the prophane crew of souldiers, who after they had abused his blessed person in vile sort, at last hanged him vp betweene two theeues, as the vilest of them, and made him die the cursed death of the Crosse: and yet euen then spared not their sauage crueltie in scoffing at his holy prayers, and piercing his glorious side with a speare, euen to the very heart: And yet these horrible torments of his body were nothing comparable to the wofull agonie and anguish which his righteous soule did suffer: which made him sweate drops of blood, and to desire the prayers of his drowsie Disciples, yea to haue an Angel sent from heauen to comfort him in his most bitter agonies, which made him to complaine with a pittiful outcry, that God, euen God his Father, had forsaken him. These and many more then these, were the anguishes which the Sonne of God, and Sauiour of the world suffered for the sinnes of vs most miserable wretches.

4. Of Faith.

Q. Seeing Christ is in the highest heauens, and we on earth, how are we made partakers of the merits of this our Sauiour?

A. By a true and a liuely faith.

Q. What is faith?

A. Faith is a certaine knowledge and sure perswasion of the free fauour of God, that I humbly acknowledge my painons sinnes before Gods Maiestie, and desiring pardon for them from my heart, haue an assurance of the forgiuenesse of them all for the death and passion of Christ Iesus my Sauiour: which assurance is grounded vpon the promises of God, and sealed in my heart by the holy Ghost.

Q. How is Faith begotten in our harts?

A. It is begotten in our harts by the preaching of the word of God, after this sort: First, wee come to haue a knowledge of the wofull miserie of man through the sinne of Adam, and our owne continuall transgressions, by the least of which we are subiect to euerlasting death, miserie, and condemnation,

en, which thing is shewed vnto vs by the preaching of the Law. Then wee come to haue a knowledge of the Gospel, whereby we are taught that the Lord of his infinite mercie hath vouchsafed to send a Sauiour into the world to deliuer man from this woful miserie. After this knowledge of the law and the gospell, there is wrought in vs a beléefe that these thinges bée verie true which the Lord hath thus deliuered, & this is called a generall or historicall faith. Then I consider with my selfe that I am a sonne of Adam as well as other men, and therfore a child of wrath, and inwrapped in that woefull miserie, which all the posterity of Adam lyeth in: and therefore I can looke for no other thing naturally but euerlasting death and destruction.

This consideration carefully made, and applied to my heart, doth necessarily bréede in me a trembling and feare of Gods curse and heauie wrath, to which I am subiect: and therefore worketh in mee a sorrow for my miserable estate, and a carefull desire how I may come out of it: hauing therefore before, knowledge of the wonderfull mercies of God to repentant sinners, that

he sent his owne Sonne to suffer death for the sinnes of the world, there commeth into my soule a hungring, and thirsting for this Saviour, that by him I may be delivered from this woefull state of damnation. Then by Gods mercie I beginne to be perswaded that my sinnes are pardonable for Christ his sake, and after this sorrow and christian meditation, through the more effectuall and particular applying of Christ unto me: I beginne to be assured that God hath forgiven me all my sinnes, and is at peace with mée through the death and passion of his Son: and so have I the full growth of faith in my heart.

2. How many principall benefites, & comforts of salvation doth your faith finde in Christ?

A. Foure, which are soveraigne remedies for the foure woefull miseries that I finde my selfe cast into through Adams fall.

1. The first of my miseries is, the punishment of that everlasting and fearefull death, the which I am made subiect unto through sinne, for this miserie my faith findeth a remedie in Christ, who did suffer in his righteous soule the verie torments of hell,

hel, and the cruel paines of eternal death, in his heauie heart, both in the garden, where hee sweat droppes of blood for anguish, and on the Crosse, when hee cried out so pitifully, that God, euen God his Father had forsaken him: so that by faith, applying his sufferinges vnto my selfe, I finde my selfe as verily acquainted, as if I had suffered the same tormentes in mine owne person.

2. My second miserie, through Adams fall, is the defacing of the glorious Image of God, according to which man was created at the beginning, in all holinesse, wisdome, knowledge and integritie of soule: which soule of mine now I find to be blinde, ignorant, sinful, and wholly corrupt; for this misery my faith in Christ my Sauiour is a remedy, in whom the image of God was perfect and entire, and his holy nature from the first moment of his conception, most righteous & perfect: so that faith applieth this innocency & holinesse of his to me, and maketh it to be accounted in the sight of God, as if it were mine owne, and so I certainly perswade my selfe, that through the imputation of Christs innocent nature, I am accounted

in the sight of God by faith, as holy as if Adam had neuer fallen into sinne.

3. The third miserie the which by Adams apostacy I am fallen into, is the cõtinually, dayly, & actuall rebellion against Gods lawe, and the breaking of Gods commandementes, which I finde in my selfe: so that I cannot doe any good before my regeneratiõ, nor that good after regeneration which I would do: for I cannot but sinne euery day, I am so polluted both in soule and body, for this miserie my faith findeth a remedie in Christ my Sauiour, who did perfectly in his life and conuersation fulfill the whole lawe of God his Father, and brake not one of his commandements, neyther in thought, word nor deed: which perfect righteousnes, and actuall fulfilling of the law by Christ, faith applieth vnto me, and maketh mine as though I had in mine owne person fulfiled the law of God, and neuer broken any point thereof. So that as before for mine Originall sinne and corruption, I had a remedie by Christs naturall innocencie: so now for my actuall sinne and corruption I haue a remedie by Christs actuall righteousne-

teousnes and fulfilling the law.

4 The fourth and last miserie which Adams transgressiõ hath brought vpon mée, containeth all the outward plagues which may befall to any person in this mortall life. As infamie, reproches, losses, pouerty, nakednes, hunger, diseases, and death it selfe: for these miseries faith findeth a remedie in Christ, for he bare them all, or other miseries equall to any of them, on his miserable afflicted body whilest hée liued: so that now there cannot any euill come by any of them to me, for Christ hath borne all the euill of them: so that now they are not tokens of Gods wrath, but signes of his mercie vnto me, while that by them hée trieth my faith, patience, and praiers, or chastiseth mée into the straight way that leadeth vnto heauen, whilest he suffereth others to wander in by-paths that leade vnto destruction, and maketh mée a glorious example of suffering to admonish others: and by all of them I haue assurance y as God maketh mée like vnto my Sauiour in suffering in this world, so will hée make me like him in glory in the world to come. Therefore these outward crosses bée

good, and not euil to Gods children.

Q. By what markes and tokens may one bee sure that hee hath this holy gift of faith, for the diuell doth deceiue most men, in perswading them that they haue a true iustifying faith, when indeed they haue but a shadow thereof?

A. There be fiue special signes or marks whereby a man may know whether hee hath it or no.

1. The first signe is to marke the growing or proceeding in Faith, whether it hath wrought with vs in such sort as is formely laid downe or no.

2. A second marke is the hatred of sinne, and griefe for the same, which a true Christian shall finde in himselfe, which hate of sinne proceedeth not for any feare of punishment onely, but from the loue of God, who hath so mercifully redeemed mee from the thraldome of Sathan and eternall death, and requireth nothing at my handes but to walke in his feare, and to labour to doe his will: so that this consideration moueth euen in the middest of my sinning to haue a repugnancie, and after it repentance and sorrow: so that I am neuer quiet with

my

my selfe, till by praier I haue pacified my God with me, and feele this loue againe after my sinne, and his hatred is not onely toward my selfe, but also when I see other displease the Maiestie of God, yet breedeth an anguish & griefe in my soule, and I mourne for them also, because the name of my God is prophaned: which griefe of mine I shew in my brotherly admonition, if my calling serue, or by some other token, if it doth not: for it is a token of a righteous soule to bee vexed with the vngodly deeds and words of others.

3. A third token is that peace of conscience, and ioy in the holy Ghost, which passeth all vnderstanding: whereby often I finde such comfort in the matter of my saluation, as I would not change the same for all the world: and therefore this peace maketh me passe this world more cheerefully, and to goe through the troubles thereof with a more comfortable mind then worldlings doe.

4. A fourth token is labouring in prayer when I can, from my soule betweene mee and my God, complaining of my sin with sorrow, and desire the Lord to forgiue them

me,

me, for the death and passion of his righteous sonne, and to grant mée strength hereafter to resist them: so I féele a willing minde in my selfe to bée talking with my God in praier, and finde comfort in the same.

5. A fift token is, when with ioy and comfort, I can wish that our Saviour Christ would appeare from heauen to iudgement, because I haue assured hope to stand at his right hand, & therefore thinking of the dreadfulnes of that day, I finde feare taken from mée, & ioy possessing my heart, yea a desire to be dissolued, and to be with the Lord in that eternall ioy, which hée hath prepared for his Saints. Where these tokens, or any of these are sincerelie, that person may be perswaded he hath this glorious gift of true Iustifying faith, which shall neuer be taken from him.

Q. How hath the Lord appointed that this faith should be fostered in euery one besides prayer and the word?

A. By the 2. Sacramẽts which he hath appointed in the Church, to wit, Baptisme by which wée are incorporated into the visible Church of God, and dedicated into

into the name of the Father, Sonne, and holy Ghost (three persons, and one everlasting God) to be his seruants, and hee our Lord and Maker: we his children, and hée our father: and the Lords Supper, by which my soule is fed and my faith increased with Christ himselfe spiritually, and all heauenly graces in him: so that I am renewed by repentance, and increase of knowledge and affliction daily.

5. *Of good Conuersation.*

Q. Beeing thus iustified by faith in Christ, how are wee to passe the time of our pilgrimage here?

A. We are to passe the time of our Pilgrimage here, in holinesse and righteousnes all the daies of our life, that wee may with ioy looke for the houre of death, and dreadful day of iudgement: which that wee may the better doe, there be fiue things most necessarie to be remembred.

1. First, that holy watch which wee euery day are to keepe vnto the Lord ouer our thoughts, that they bee not (as much as in vs lieth, or wee can possibly) wicked, vaine,

vaine, and vnprofitable: but holy, righteous, and lawfull, and tending to some good towards God or man.

2. Next ouer our words, that all proud, hatefull, angrie and vncleane speaches bee banished out of our mouthes, and that they bee good, holy, and profitable for God and man.

3. Thirdly, I am to watch euerie day ouer my outward deedes, that they be godly, iust, and lawful, and for the doing of this the better, I must looke to all the powers & parts of my body and soule, my eyes, my eares, my countenance, my hands, and feete, with all the residue of my bodie, that they be not an occasion of sin to my selfe or other.

2. The second chiefe thing for the leading of my life godly, is daily prayer, that in the morning when I rise I goe on my knees to the Lorde with a zealous heart, thanking his Maiestie for the benefite of sleepe, craving pardon at his holie handes for all my sinnes, Original and Actuall, in word or deede, of my selfe, or my familie, and desiring wisedome and strength to amend them: Then that hee would prosper

those

those thinges that I take in hand that day in his feare, and mée in my calling to his glorie: and lastly I must remember others that néede my prayers whatsoeuer. Then passing the day in my calling, according to Gods commandement, at night againe I goe vnto the Lord as before, and by praier labour with his Maiestie, that I may carry a cleare conscience to my bed, as it were to my graue, for I knowe not whether euer I shall rise againe.

3. The third thing for the leading of a godly life, that I vse dayly some meanes to encrease my knowledge, & renue Gods image in mée which is decayed: So that I may dayly more & more know the duties I am to performe to the Lord, and the vices I should eschue, which that I may attaine to, I ought to reade, or heare read some part of the holy scripture, or some other good and godly booke: I ought to vse conference with my brethren as opportunitie shall suffer, about godly matters, or to meditate with my selfe as leysure shall allow mée, on such thinges as may further mée herein: for this poynt especially is the Sabboth day to be obserued, because it is

appointed

appointed aboue the rest, to increase both knowledge, affection, and all spirituall graces in me by the preaching of the word, receiuing of the Sacraments, reading, conference, meditation, and beeing of Gods creatures.

4. A fourth speciall dutie of euery godly Christian is to looke to his familie, and to those that the Lorde hath placed vnder him, that they bee gouerned in the feare of the Lord, according to the promise of Iosuah, 23.15. I and my house will serue the Lord. Therefore is he to see that prayers be vsed with them euery morning, before worke and vocation, and euery euening after their vocation: then to set such orders in his house, as no blasphemie, swearing, wicked speaking or dooing be vsed therein, to the dishonour of God, or infamie of his house.

3. Thirdly, that all of them be instructed in the feare of God, and in true religion of him, that they may bee able to giue an account of their faith.

4. Lastly, that they be appointed to a lawfull and orderly businesse, and not to liue in idlenesse or after any wicked sort, whereby

they should be vnprofitable members, either for the Church or Common-wealth, for that were a hainous disorder in any Christian familie.

5. The fift generall dutie of a godly life is, how we ought to vse our selues vnto all others, toward whome wee are to carrie our selues in all Christian manner, vsing for their benefite, both the benefites spirituall and temporall, which God hath lent vs to that end, as admonition when they offend, counsel when they neede, comfort in distresse, and earthly help of our friends and goods.

6. *Of Eternall Life.*

Q. What are we to think of our estate after this life, when we haue led a Christian and godly conuersation here?

A. We are to consider three things especially: First, the manner of a godly death and departure out of this world: secondly, the knowledge of the resurrection of our bodies: and thirdly, of the last generall iudgement.

Q. What are we to know concerning

our

our departure hence?

A. Wée are carefully to foresée that through our default there bée left behinde vs no occasion of euils, dissentions, iniuries in Church or common-wealth, and therefore we are bound to satisfie all whom we haue any way wronged, and so deale, that neyther poore nor rich haue iust occasion to curse vs, speake euill of vs, or of our children after vs: but that wée may leaue a swéet & comfortable remembrance behinde vs after our death. Next, that wée may call our children and familie vnto vs, and leaue them a godly & Fatherly charge of religion and Gods feare. Thirdly, that wée make a profession before godly brethren (of our faith and sincere profession, which wée meane to die in) that they may witnes to the world, and against Satham, that as wée lined, so wée died Christians to Gods glorie, and the Churches comfort. And lastlie, that hauing made our prayers to the Lord, wée commend our soules into his holy handes, with a full expectation of eternal life, which God hath promised to all that feare him: and thus doing, we shall die as becõmeth a swéet child of God.

Q. Wh

Q. What are wee to know concerning the resurrection of our bodies?

A. After the knowledge of the manner of a godly death, wee are to have some knowledge of the resurrection of our bodie, which shall returne to the earth but at last (whatsoever shall become of it) whether consumed by fire, devoured by birdes or beastes, consumed by wormes, or eaten by fishes of the Sea, yet by the mightie power of God, it shall bee rayled, euen the selfesame body to bee joyned with the soule at the day of judgement or downe.

Q. What are we to thinke of the generall Iudgement?

A. Wee are to know the generall judgement, with which the Lord hath appointed to judge the quicke and the dead: the quicke who shall be alive at his comming, and the dead before, when heauen it selfe shall be rouled up like a scroule. The Sun and Moone shall lose their light, the starrs shall fall from heauen, the whole worlde shall burne with fire, & the fearefull sound of the trumpet, by that great Archangell shall be heard ouer all the worlde Then shall the Angels bee sent ouer the foure

quarters of the worlde to gather the righ-
teous, & all shall appeare before the iudge-
ment seate of Christ, who shall come from
heauen with the glorie of his father, and
all the hoast of his mightie Angels, to pro-
nounce sentence vpon all: then shall the
wicked as goates bee put on the left hand,
and the bookes shall bee opened, and the
thoughtes of all hearties shall bee manifest.
So that to their eternall shame and confu-
sion, their secret sin shall be made knowne
to men and Angells: then shall they wish
for feare and shame, that the hils would
fall vpon them, and the mountaines would
couer them from the presence of that glo-
rious iudge that sitteth on the throne, and
at the last they shall receiue sentence of e-
ternall woe. Goe ye cursed into euerlast-
ing death, prouided for the diuel and his
angels: into that burning lake of fire and
brimstone, where the worme neuer dieth,
nor the fire neuer goeth out: which wo-
full condemnation for euer and euer con-
tinueth world without end: contrarie,
the godly being on the right hand, freed
from all iudgement of condemnation, and
being Iudges of the wicked men and wret-

ched

ched spirits shall heare this ioyful sentence: Come yee blessed of my Father, and receiue the kingdome prepared for you before the beeginning of the worlde: Where they shal follow the Lambe, and see the holy face of God, who is their whole felicitie, and be for euer with the Lord and his blessed Angells, and with the righteous men, and continue in all heauenly manner, praising God with vnspeakeable ioy from eternitie to eternitie.

And this is the briefe summe of our knowledge, and the ende of our faith, that will be true Christians.

The first row of Precepts concerning our thoughts.

1. That I bee carefull to keepe a better watch ouer my thoughts, wordes, or deedes, then heretofore I haue done, to doe them more warie, for Gods glory, mine owne comfort, and my brethrens benefite. 1.Cor.6.20. 1.Pet.1.15.18.Luk.1.75.

2. That I cleanse my heart from the verie first motions of all sinfull thoughts, as of lust, anger, enuie, pride, couetousnesse, malice, stubbornenesse, euill suspition, knowing that the least sinne deserueth death, and doth depriue mee of part of the comfort of my saluation. Iam.4.8. Matth.15.18,19. Eph.4.29,30,31.

3. That all my lawfull affections be moderate and without excesse, and greater alwaies vpon heauenly things then on earthly. Eph.4.1. Luk.10.20.

4. That I fulfil not my mind in all things, for then shall I often sin, I must therefore consider whether that bee lawfull which I doe desire, and for the glory of God. 1.Chro. 17,18 1.Pet.2.11.

5. That

5. That I bestowe no more care or thought vppon the worlde then I must needes, for the moderate maintaining of my selfe, and those that belong to mee, lest my thoughts bee too much distracted from heauenly things. 1. Tim. 6, 8. Gen. 42. 63. 28, 20.

6. That I suffer not my minde to be occupied with vnprofitable cares, or vaine meditations, for which I cannot giue a sufficient reason to God or man, if I were asked. Pro. 6. 14. Col. 3, 2.

7. That I thinke better of my brethren then of my selfe, and the more that I excel in anything, the more humble I bee before God and men. Rom. 12. 16.

8. That I take some time euery day to meditate vpon the word of God, or some other good booke, and the rather for the miseries of the time, and the iniquitie of the age wherin I liue, and pray to God for remedy. Psal. 69. 9. 10.

9. That I thinke often on the vanity of my life, vpon my departure hence, daily looking for my Sauiour in the clouds, and wishing rather a godly life then a long. Ps. 90. 10, 11, 12. Tit. 2. 3.

10. That I carefully meditate & remember euery good thing that I haue, or learne, that I may readily practise it when time and occasion shal serue. Act. 17. 11.

The second row of Precepts for our speeches and wordes.

1. That I remember, that such as my speech is, such is my heart: for out of the aboundance of the heart the mouth speaketh. Psal. 50. 19. Pr. 12. 2, 3, 4. yet that both my heart and mouth goe together.

2. That my speech be gracious to the edification, good, & benefit of them with whom I speake, and not to their euill or sinning. Col. 4. 6. Eph. 4. 29.

3. That my speech be alwaies more and more ioyful, earnest, and comfortable when I speake of heauenly things, then earthly thinges and matters. Deut. 6. 7. Col. 4. 6.

4. That I remember I shal answer for euery idle word. Mat. 12. 63.

5. That multitude of words be often sinful:

let mee speake therefore as few as I may, yea to be rather silent then to speake vnprofitably. Prou. 17. 27. Iam. 1. 19.

6. That my wordes be no greater or any more then my matter deserueth, nor beare a shew of vice in mee, or of ante excessiue affection. 1. Corinthians. 2. 13. 1. Pet. 4. 11.

7. That as I beléeue not all things that are told me, so I tell not all I heare, but tell the truth onely: though not alwaies. Luke. 2. 19. Luk. 24. 25. Psal. 15. 3.

8. That I delight not to speake of other mens infirmities, especially behinde their backs, and speaking before them with griefe and wisedome. Psalm. 15. 3. Iam. 4. 11. Tit. 3. 2.

9. That I speake not of God but with reuerence, knowing that I am not worthy to take his name in my mouth. Leuit. 19. 12. Rom. 9. 5.

10. That in praises I be discréete, in salutations courteous, in admonitions brotherly. Prou. 27. 2. Rom. 16 16. Matt. 18. 15. Gal. 6. 1.

The third row of Precepts of my actions respecting God.

1. That I vse daily praier to God every morning, noone, and euening, that he would guide me in my affaires, for his glorie and mine owne comfort. Deut. 6. 11. 22. Psal. 55. 17.

2. That I register vp all my sins committed against him in every matter, & with griefe bewaile them at fit time, craving pardon for them, and strength against them. Psal. 51. 3. 12.

3. That euery day something of Gods word be read, and meditated on, that I may thereby increase in godlinesse. Psalm. 1. 2. Deut. 6. 6. 7.

4. That whatsoeuer I take in hand, I first take counsell at Gods word, whether it be lawfull or no, bee it for my profite or pleasure, and then that I doe it with prayer at least in my heart. 1. Sam. 30. 8. 2. Sam. 2. 1.

5. That I giue thanks to God for euerie

benefite I receiue, and then dedicate the same for promoting of his glorie and the benefit of his Church. 1. Thes. 5. 18.

6. That I sanctifie Gods Sabboth duly in using holy exercises of prayer, preaching, meditating, and receiuing the Sacraments at their time. Exodus, 20. 8. Esay, 58. 13.

7. That any meanes that God hath appointed for my matter, bee not more relied vpon then God himselfe, but that hee bee first prayed vnto, for the prosperous vse of the meanes. 2. Chron. 16. 22, Iam 4. 13. 14. 15.

8. That I sticke to God as well in aduersitie, as in prosperitie, knowing the one to be as necessary for mee as the other, yet let me pray for my necessaries, and be humble when I haue them, that I vse them wel that I lose them not. Psal. 65. 11. Heb. 12. 6, 7, 8, 9, 10, 11.

9. That I make my profiting in religion, prepare my selfe to heare Gods word, attend when I am there, consider and meditate of it after my departure. 1. Cor. 11. 28. Eccl. 4. 17.

10. That I loue all things for Gods sake,

sake, and God onely for his owne, that I make God my friend, and nothing can be mine enemie, and count all things to serue God sincerely. Psal. 3.8. Rom. 8, 1.

The fourth row of Precepts for my actions respecting my selfe.

1. That I refraine my eares from hearing, my eyes from seeing, my hands from doing, and euery part of my soule and body from fulfilling any vaine or wicked thing. Exod. 23. 1. Iob. 31. 1. Psal. 12. 2. 15. 3.

2. That my apparrel, meate, and recreation be needful, lawful, and moderate. Luk. 21. 34. Rom. 14. 20. 1. Tim. 2. 9. 2. Sam. 13. 18. 1. Tim. 5. 23. Pro. 26. 18, 19.

3. That with all care I redeeme the time, knowing that I shall answer for euery idle houre. Eph. 5. 16. 1. Pet. 4. 3, 4.

4 That I be as sorrowfull for the good deedes I haue omitted, as I am ioyfull of the good deedes I haue fulfilled. Romans, 7. 15.

5. That

5. That my especiall sinnes and corruptions bee inquired into, and thought vpon with griefe, whether they are weakned in mee, or remaine still in their olde strength, and whether I resist them with more and more faithfulnesse euery day. 1. Cor. 11. 28.

6. That I remember with humility, all the good motions and actions God worketh in me, that they be pledges of my saluation, spurs to godlinesse, and comfort against tentations. 2. Cor 6. 4, 5.

7. That I suffer not my selfe to be pleased with vnprofitablenesse, that is, with vnwillingnesse toward God. Rom. 12. 11.

8. That I follow my lawfull calling so carefully for the good of Gods Church, or Common wealth, as feeling the trouble thereof: I be put in minde of my miserie by Adam, and be humbled thereby. Gen. 3. 19. Rom. 12. 7.

9. That I take reuenge of my selfe for my slippery sins, or sinning, beating downe my body that I sinne not againe. 1. Cor. 9. 27. 2 Cor. 7. 11.

10. That I neuer make more show of holinesse outwardly, then I haue inwardlie

lie in heart. Esay, 58.5,6. Rom. 12,9.

The fift row of Precepts of my actions towards others.

1. That I remember, that whatsoeuer I haue which may be vsed toward others, God hath bestowed the same vpon me for others benefit. Rom. 1.1.

2. That I count it not sufficient that I my selfe serue God onely, but also that I cause all that are in my charge by all meanes to do the same. Gen. 18.17. Psal. 101.7,8. Iosua, 24.15.

3. That I consider that I am but Gods Steward in his benefites he hath lent mée, and therefore I ought to imploy them wisely to those that néede, hartily and intirely. 1. Pet 4.9. Rom. 12.8.13. Heb. 13.15. Iam. 2.15.16.

4. That I behaue my selfe toward all so sincerely, that I may win the weake, comfort the strong, and make ashamed the wicked. 1. Cor. 10.32,33. 1. Tim. 5.14.

5. That as I receiued good in companie,

so I do them some good to my power. Rom. 1, 12. 2. Cor. 6, 17. Heb. 10. 24. Eph. 5, 11. Tit. 2. 12.

6. That when I know others to sinne I mourne for it, and amend it if I may by brotherly admonition. 1. Cor. 5. 2. Matth. 28, 15.

7. That I reioyce and praise the Lord for any good thing that hee sendeth vnto men, acknowledging it is for mine and other goodies sake through Christ, that God vpholdeth the world. 1. Thes. 5, 18. 2. Cor. 1, 11.

8. That I streine not whether they should doe good to me, or I to them first: but that I benefit euen mine owne enemies, knowing my reward is with God. 1. Thes. 5. 15. Rom. 12. 20, 21. Gal. 6. 10.

9. That I bee carefull to vse the good I can receiue by any man, knowing I am but a member of the bodie, and stand in need of other members. Rom. 1, 11, 12, & 12. 16.

10. That I carefully craue the prayers of other brethren, and their praises to God also, for the gifts I haue receiued, and so shal I keepe my fellowshippe in the bodie

more

more effectually. Romans, 15.16.30.2. Cor.1.11.

The ende of the fiue rowes of Precepts, which would bee read ouer euery day once, if it might bee, till they were sure in our memorie, whereby they would make vs fit for instruction.

Twelue steps which a man may stride towards heauen, and being in the first step, may thinke himselfe a good Christian: yet except he stride the thirteenth, he shall misse heauen gate, and fall into the fire of hell for euer.

1. He may haue great measure of knowledge of the true God, and of his workes, and gouerning the world also of the Trinitie, and that Iesus Christ died for the sinnes of mankinde, which knowledge euen the Pagans had, yea euen so, as few Christians attaine vnto, so great knowledge, and yet he may be damned, if hee go no further: for Sathan knoweth all this better then any man, being a Spirit, and hauing the knowledge of Angells, and of the Scriptures: See his knowledge in

Matth.

Math.4.3.6.of Christ, Mark.1.7. Also the reprobates haue the like knowledge, Heb. 4.2.and 6.4.5.2.Pet.2.20.

2 He may not onely know these things before named, but also confesse them publikely, and beléeue them to be true. Also he may bée able to talke and dispute of any poynt of diuinitie very cunningly, and bée so great a maintainer of it, that he may bée a publike preacher: yet if hée goe no further he may bée damned, for the diuell beleeueth, Iam.2.19.and publikely confesseth Christ, Mark.5.7. & Mark.1.24.Matth. 8.29.Agripa also beléeued all these things, Act.26.26.27.Also Iudas was a preacher & worker of miracles, Matth.10.7.8.So shall many reprobates, Matth.7.22.

3 Thirdly, he may come to the hearing of Gods word preached, which few of the world commonly doe, or will doe: yea hée may receiue the word, and that gladly, not scorning of it, or thinking hardly of it, or of the preachers: but the cursed ground did so, Mat.13.20.21.So Herod also heard Iohn Baptist, Mark.6.20.

4 Fourthly, at the preaching of Gods word he may bée so wonderfully affected, that

that he may tremble againe, which most men neuer come vnto, desiring to heare it, as a tale, or for newes, or for bare knowledge: but euen this did cursed Felix. Acts 24.26 And Agrippa cried out that he was almost perswaded to bee a Christian, Acts 26.28. both reprobates.

5 He may haue a knowledge of his grieuous sinnes, and a feeling of them, and complaints of them to bee great and grieuous: but so did damned Caine, Gen.4.13. 1.Sam.15.24.25 and 26.21.

6 After hee hath committed sinne, he may be very sorie: and troubled, before he commit a sinne, and vse all meanes not to doe it, which few Christians doe, committing sinne without remorse: yet if he goe no further he may be damned, for wicked Pilate did this, striuing to set Christ free and pleading for him, Math.27.17.23 Also Herod being to beheade Iohn Baptist. Matth 14.9.

7 After he hath committed a sinne, he may bee very sorie for it, yea mourne and make satisfaction: yet if he goe no further, hee may bee damned, for Achab did this 1.King.21.27. mourning and fasting. And

Iudas

Iudas also, who was so sorie that he hanged himselfe, and made satisfaction. Mat. 27. 3. 4. 5.

8 Hee may bee accounted so glorious a member of the visible Church, as the best minister may haue nothing to say against him, yea he may make such a good confession of his faith, as hee may be partaker of the Sacraments, yet a reprobate: for Iudas was such a one, Iohn 13. 2. and Simon Magus, Act. 13.

9 Hee may leade such a godly outward life, that the true children of God may thinke him so good as themselues: hee may reuerently vse all holy and diuine exercises: hee may make much of preachers: hee may shew great zeale at the beginning: yet a reprobate, for Iudas was so thought of by the apostles. Mat. 26. 22. he vsed all holy exercises with the Apostles and our Sauiour, Herod made much of Iohn Baptist, Mat. 6. 20. Iehu was zealous at the beginning. 2. Kinges 10. 16. 18.

10. He may not onely pray publikely at the church, which most men doe for fashion, feare, shame or company: but also alone betwixt God and himselfe, which few doe, and God may heare his prayers, yea

so hee may desire the godly to pray for him: if hee goe no further hee is but a reprobate: for the Pharisies went alone to the Temple to pray: also God heard Achab, 1. Kin. 21. 29. Pharo desired Moses to pray for him. Exod. 9. 28. Also Simon Magus Peter, Act. 8. 24.

11. Hee may thinke in his owne heart that hee is a very good Christian and beloued of God, and thanke God for it, and excell in the workes of a Christian, moone himselfe to thanke God, vse prayer, fasting, almes, and vpright dealing with all men, and yet may be damned if hee goe no further, for the Phatisies Luke. 18. 11. had all these: but if our righteousnesse exceede not, we shal not enter into the kingdome of heauen.

12. After all this godly life ledde, lying on his death-bed, hee may often remember God and call vpon him: hee may talke of the ioyes of heauen, and thinke them happie that bee there, and wish himselfe there: yea hee may die like a lambe, and yet for all this bee a damned creature: for many shall say, Lord, Lord, and yet not enter into the kingdome of heauen. Matth. 7. 21. And assuredly they neuer lay it of-

sener then when they were sicke : and the foolish Virgins desired to enter in with Christ. Mat. 25. 12. and yet were shut out: feare therefore and tremble til you stride the thirteenth step.

13. The thirteenth steppe, without the which no man can enter into heaven and be saued, is true repentance, which whosoeuer hath not, is yet no true Christian. And that is a true and vnfeined turning of the heart and soule vnto the Lord God from all our sinnes : and is caused in vs by the fearefull sight of Gods iudgement hanging ouer our heads, mouing vs to lament our sinnes from our hearts bitterly : hauing a stedfast faith in the mercies of Christ Iesus: applying them to our selues, for our agreement with God: and leading a godly life according to Gods commandements till our death : which true repentance when it is in any, hath these seuen properties noted. 2. Cor. 7. 11.

1. A care and thought taking to liue holily and vprightly for euer.

2. A purging of my selfe before the face of God, desiring him from the bottome of my heart, to haue mercy vpon me for euery sin I doe commit.

3. Thirdly, an indignation and loathing of all sinnes, both in my selfe and all others, as the destroyers of the soule.

4. A feare and trembling to offend my most mercifull Father my selfe; or to cause any other to doe it.

5. A desire to increase daily in his fauor, by killing vice in my selfe, and increasing in vertue.

6. A zeale & hart-burning, for his glory in all things to be furthered, both by my selfe, and all meanes and waies I can by others.

7. A reuenging or punishing of my selfe for the sinnes I haue committed, by beating downe my body, to cause me to haue lesse minde to commit them againe.

If thou findest these properties of true repentance in thée, and dost weare strong in them daily, thou maiest haue comfort that thou art a true member of Christ now, and that thou shalt be ioyned with him in ioy eternally hereafter: examine therefore thy selfe thoroughly, that thou be not deceiued, or that thy heart deceiueth thée not, which is deceitfull aboue all things.

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